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159 (j) *Sleep.*

The incidents involving sleep all occur as parts of longer dreams (see Nos. 79 and 13, pp. 553–4), and are listed separately merely as illustrating the occurrence of the natural functions of the body in the dreams of these natives. I have no instance of a 'dream within a dream', such as is known among ourselves, nor of the experience, very common in my own dreams, in which the sleeper is aware that he is dreaming.

(k) *Trying to move and being fixed to the spot.*

The usual form taken by this dream, which is, I believe, not unfamiliar in the same form among ourselves, is that the dreamer, being pursued by some one with evil intent, finds that his efforts to run away result in failure. One man's description conveys the effect very clearly: 'I tried to run away, and I moved my legs, but I could not move from the place where I stood; all the time I was beside the same house, and I could not get past it.'

All the five dreams of this kind in my collection happen to be those of adult males, but probably this has no significance.

(l) *Physical disabilities.*

159 I have grouped together under this heading the 'recollected' 164 dream of losing all one's teeth, mentioned previously among the 'type dreams', a similar one in which a young man, rather vain of his personal appearance, dreamed that he had no hair on his head, and three dealing with skin disease, to which, as has been previously stated, these people are very prone. That there are not more dreams, even in this small collection, on this subject may perhaps [147] reflect the comparative unconcern with which such troubles are regarded, it being a common thing for men and women to go about, and even to work, suffering from septic ulcers and other open sores which would completely incapacitate a white man, and to recover from conditions which, in the case of a white man, would, unless relieved by operation, undoubtedly lead to his death.

Examples are found on p. 564 (No. 9) and p. 556 (No. 52), where the stress is not on the sore but on the death of the sufferer, who, as a matter of fact, was actually an outstanding example of recovery under adverse conditions.

159 (m) *Urination and defaecation.*

In all four cases listed under this head the incidents referred to

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159 woman that she was taken by *urar* to the place of the dead and saw her mother: 'This was a good dream; I was glad to see my mother.'
787 One man said to dream of the dead means that the dead man wants to speak to you, another that it is a sign that the dead wish you to join them. 'To see them in a dream makes him frightened.'

4. It is bad for a mother to dream of her children, and is interpreted to mean that the child will die.

147 With reference to the dreamer's condition on waking, on which
159 so much stress is laid by the narrators, it is probable that this may, in some cases at least, have an actual physical basis, due either to a mild degree of malaria, or possibly to indigestion or some kindred physical cause. As previously noted, dreams are apt to follow upon days of excitement, with which festive occasions a more than usually lavish supply of food is generally connected. But the word used is ambiguous, and does not necessarily mean actual physical sickness, but rather a feeling of 'malaise' which may be as much
[828 mental as physical. It is, indeed, a fact that no very clear distinction
826] is drawn between the two, for the seat of painful emotions, in the view of these people, is the stomach. The further implications of this 'affect' are discussed on p. 582.

THEORETICAL DISCUSSION

154 Having now considered in detail the kind of incidents that occur in the dreams in my collection, it remains to discuss the significance of the collection as a whole. For this purpose it is convenient to adopt the classification proposed by Seligman (1923, p. 198), following Ernest Jones, which is as follows:

1. Dreams 'that are both sensible and intelligible, telling a connected story of the everyday world, the meaning of which is obvious . . . the mental processes resemble those of waking life'.

If we include dreams about *urar*, which are, as has been shown in other portions of this book, a very real part of the 'everyday world' to these people, the great majority of the dreams in my collection come under this head. As far as their 'manifest content' is concerned, they can be very simply related to recent happenings in the village, with which they are often connected by the dreamers themselves. It is noteworthy that there is no case which obviously goes back to the childhood of the dreamer, and but few relating to events long past. This agrees with the suggestion of Rivers (1923, p. 104): 'It is probable that dreams always arise out of recent